

24.6.

INTRODUCTORY

ADDRESS,

OF THE

MEDICAL COLLEGE OF THE STATE OF S. CAROLINA,

ON THE

RESTITUTION TO THE FACULTY,

BY THE

MEDICAL SOCIETY,

OF THEIR FORMER EDIFICE.

BY JAMES MOULTRIE, M. D.

DEAN OF THE FACULTY.

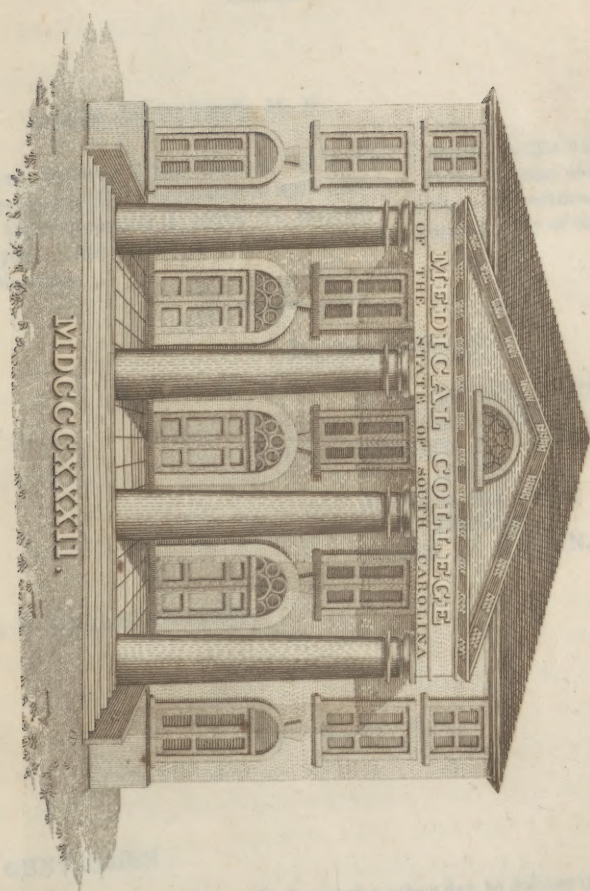
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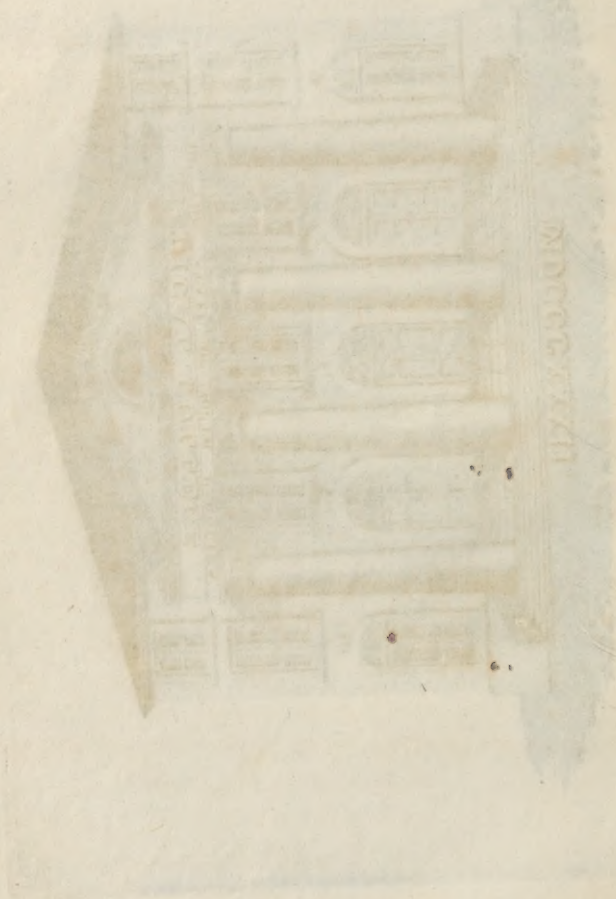
CHARLESTON:

PRINTED BY BURGESS & JAMES,

EAST-BAY STREET.

1839.





Charleston Medical College, Nov. 23d, 1839.

To

JAMES MOULTRIE, M. D.

At a Meeting of the Class at the Medical College, we the undersigned, were appointed a Committee to wait upon you, for the purpose of expressing the high estimation in which we hold the Introductory Lecture, delivered by you, at the opening of the Session, and to request a copy of the same for publication.

We remain, yours,

Very respectfully, &c.

M. W. ABNEY, *Chairman.*
F. MARION HEXT,
HORACE N. DUBOSE,
W. L. M'KEE,
JOSHUA GILBERT,
G. F. STIEFER,
JAMES W. HEFLIN.

Committee.

J. G. GAFFNEY, *Secretary.*

GENTLEMEN :

THE letter you did me the honor the other day to deliver in behalf of the Class, expressive of the high estimation in which they held the Introductory Address, delivered at the opening of the College the present season, and requesting at the same time a copy for publication, has been duly considered, and would have received a reply before but for many engagements, some of which have been of a very pressing nature. I beg you, to assure the gentlemen of the Class, how greatly I appreciate this manifestation of kindness and willingness to be pleased, at the effort I have made to fulfil an appointed duty. And although I cannot persuade myself that there is any thing in the Address itself which merits of them so special

a declaration of approval, yet coming as the request does from so respectable a source, and one which has so many claims upon the members of the Faculty, I do not feel that I am at liberty altogether to refuse a compliance. Such as it is, therefore, I can only say, that it is at their disposal.

I remain, very respectfully and truly, yours,

JAMES MOULTRIE.

To

M. W. ABNEY, *Chairman.*

F. MARION HEXT,

HORACE N. DUBOSE,

W. L. M'KEE,

JOSHUA GILBERT,

G. F. STIEFER,

JAMES W. HEFLIN.

} *Committee
of the
Me. Class.*

J. G. GAFFNEY, *Secretary.*

ADDRESS.

GENTLEMEN OF THE MEDICAL COLLEGE:

IN resuming the duties appropriate to the season, in this College, I cannot proceed to discharge those appointed for the occasion, without congratulating you beforehand, on the happy occurrences which have enabled us to meet you in these halls. It may easily be conceived, to be no little cause of joy to my colleagues and self, that we are able thus to offer you our gratulations. I do indeed rejoice, not less as a member of the Medical Profession than of the Faculty, at the termination of our olden feuds, and at the hope, now that our ancient strife has ceased, that those who once have differed will again be united in the bonds of peace and amity, and in the promotion of their common interests, usefulness, and dignity. I rejoice too as a Carolinian, equally as a member of the Profession and of the Faculty, that the arrangement which has possessed us of these advantages, and restored us to our ancient rights and privileges, has been effected in a spirit of conciliation or compromise, rather than of triumph or victory; and that that public liberality which so greatly contributed to erect this edifice, and to provide the means of edification, for your predecessors as well as for yourselves, will no longer be rendered nugatory by unprofitable competition, but be efficiently employed towards the promotion of the ends which it was originally des-

tined to fulfil. In the effectuation of this latter object, we once more renew to you the pledge of our undivided and unabated zeal, and doubt not, that on your part, we shall find a corresponding sympathy and exertion. We trust, at all events, that you have sufficiently weighed the motives which have brought you hither, and actuated you in the choice of the vocation which you have thus openly engaged to pursue. We would fain flatter ourselves, that you do not intend simply to while away hours, which might otherwise heavily pass; that you do not expect of us amusement, entertainment, or simple mental recreation; but that you intend to devote the precious moments of your existence to things more dear and serious—to objects of a higher, nobler, and more useful character; and to the preparation of your minds, by application or study, for those natural and moral relations, which are to be allotted to you hereafter in the common duties and destinies of mankind.

The immediate object of your assembling at this time, is as I apprehend in general parlance, to prosecute the study of medicine; and it is probably expected of me, that I shall devote this opportunity to an exposition of the general subjects which are, in the course of the coming season, to occupy your attention. It would be scarcely possible, however, within the limits assigned to a single discourse, to do this in a way which would be either satisfactory to us, or profitable to yourselves. Indeed, opinions vary so much, as to what properly belongs to the study, that it would be vain to attempt to reconcile them. The elements supposed to constitute it a science, and to make it what it is, have not only been variously viewed in different eras of its history, and in different parts of the civilized

world, but they may be said to be differently estimated now, in different nations, and even by different individuals. These depend much upon the progress each may have made in the attainments of education, general and philosophical, and individual advances towards ultimate maturity of reason. The sciences are said to be of a social nature, and always to flourish best in the neighbourhood of each other. This is emphatically true of Medicine. Whatever these have been, upon the whole, and are, such has been, and is, at the present day, that of this in particular. At one time, and in one place, it embraces one class or range of ideas, and requires for its successful prosecution, one amount of preliminary requisitions; at another, it requires another. The ideal circle is continually changing, and either widening or contracting its area, in conformity with the literary or scientific opulence or poverty of the age, or the endless diversities of individual conceptions and experiences. According to some, it is an epitome of every thing, whilst others would have it to be but the bare acquirements of personal observation and assiduity which have been directed in a particular channel. The standard which is attainable in one community too, is often unattainable in others; so that the degree of collateral learning in which it is considered by this, is wholly an unexplored territory, or a terra incognita to that. Relations are perceived by one class which are not perceived by another. The former are on a mountain in the light, while the latter are submerged in the darkness of the valley beneath. Each judges according to the rays which are permitted to reach it, or its relative position on the declivity. Where every one, therefore, conceives himself to be on a footing with his neighbour, and insists upon the

rights of independent judgment, where are we to take up our station? How are we to arrive at the means of a solution? There can be assuredly in such a case, no standard; and Medical Science must be suffered to be determined to be, whatever national or individual knowledge may conceive it to be. The only hope is in the condition of progress. Where enlightenment is general, and the educational institutions of a country are placed on an exalted basis, there Medical Education will always be proportionably refined, dignified and extolled. Where they are otherwise, it will always partake of their lowness or degradation. All are dependent alike on the laws of intellect. The abstract affect the physical, and the physical the abstract; the material the spiritual, and the spiritual the material; the inorganic the organic, and the organic the inorganic; whilst one orb of light illumines the whole—Truth!—immortal truth! which is of the essence of the Deity.

Science, in the abstract, has been defined to be knowledge. But in the sense in which we are more particularly interested to explain it, it is knowledge methodised:—the knowledge of many digested and assorted, so as to be attainable by every individual. It is, in other words, knowledge reduced to system, so as to be conveniently taught, easily retained, and readily applied. It implies concert and co-operation. The progress of modern science, especially within the last few years, has been remarkable for a tendency to simplify the laws of nature, and to unite detached branches by general principles. Identity has accordingly been discovered in many instances where nothing before seemed to have been common; in others analogies have appeared so as to justify, perhaps, the expectation of their ultimate union; whilst, in all, there exists such a bond of union,

that proficiency cannot be attained in either, without a certain amount of knowledge at least of the rest. Medicine, in this respect, resembles Geography, which has enriched itself so much of late. To visit foreign climes, and observe foreign phenomena, has become an object of almost universal desire, and is a source of very considerable pleasure and enlightenment. Of those, however, whose province it is to philosophise, but a very small part have the means of indulging this propensity. And even of those who have, it can be gratified but to a comparatively insignificant extent. Under the most favourable circumstances, they can see but a small portion of the great expanse which is before them, or of the innumerable objects which cover its surface, or with which this vast earth is so munificently decorated. He who attempts to systematise Geography, therefore, must supply the defects of personal observation, by the narratives of those who have intelligently explored its different latitudes, and form out of the materials which are furnished by these, his general descriptions of the world and its inhabitants. For these reasons, instead of occupying time in the effort to accomplish that which would be neither satisfactory or attainable, I purpose to devote the moments which remain to us, to the exposition of certain fundamental principles which are common to all of the sciences; and to the showing of the necessity of a general knowledge of the physical, organic, and mental laws, to complete the study as well as character of the physician. This I conceive to be more especially required, now that in this age of light reading, and still lighter thinking, such vague conceptions are entertained of the science, and promulgated of its absolute conjecturalism.

Every being, or every object in nature, not only exists according to law, but every event, or every phenomenon, or effect, which occurs, happens according to the same definite purpose. The rule is universal, and applies to the mental no less than to the physical universe. As respects intelligent natures, laws constitute the indispensable conditions according to which they must necessarily think and act. But of these we shall say something hereafter. With respect to the physical, one of the earliest impressions derived from infancy is, that events do not succeed one another at random, but follow with an order, regularity, and apparent connection, which is immutable in some instances, and contingent in others. Hence arises, in part, our idea of a law of order, or the habit of expecting that effects will happen in all the future, as they have happened in all the past. Our idea of law, therefore, includes contingency as well as immutability; since it is necessary to its completeness, and to the ends of our existence as rational and voluntary beings, that we should occasionally witness interruptions to this order; see this regularity disturbed; and feel that we can, in a variety of ways, and in a multitude of instances, ourselves interpose, and modify, the circumstances, so as to maintain or change the sequence, or otherwise affect the uniformity of results. But furthermore, law also implies obedience; since the very purpose of its existence is to rule. No one can disturb this regularity but for good or for evil. The physical laws, consequently, have their sanctions as well as the moral and the legal. Our business as well as our duty in life, therefore, is to know them; and they form, for that reason, a practical as well as an interesting branch of human inquiry. Our wants compel us, whether we will or no, continually

to provide a priori for contingencies. We are constantly called upon to contemplate possible occurrences, and medically as well as otherwise, to predetermine results. In many instances, these laws are already known to us, but a greater number, perhaps, remain still to be discovered. But whether we know them or not, we can never act counter to them without incurring the penal consequences. "Of all the elements," says a distinguished writer on Natural Philosophy, "which Chemistry has shown to exist on the earth, of which not less than sixty are enumerated, there are combinations of several which, perhaps, have never happened, and degrees of combinations of others, not less than changes of circumstances; but which every philosopher knows, if ever they occur, will eventuate in results determined by laws that are already fixed." According as we use or abuse these laws, therefore, they will prove to us, either powerful auxiliaries on the one hand, or invincible opponents on the other. The study of them constitutes the objects of Natural Philosophy and Chemistry, the sub-divisions of which, or the different systems which have been formed respecting them, it is not our purpose to dwell upon at this time. Herschel has given us an abstract of their importance to mankind in the following summary :

They show us how to avoid attempting impossibilities : Secure us from important mistakes in attempting what is in itself possible, by means either inadequate, or actually opposed, to the end in view : Enable us to accomplish our ends, in the easiest, shortest, most economical, and most effectual manner : And induce us to attempt, and enable us to accomplish objects, which but for such knowledge, we never should have thought of undertaking. With respect to

the medical inquirer, it will not be long before you will have an opportunity of judging, in detail, of their importance for yourselves. Those who have never studied them, will soon feel the vacancy of attention or of thought in which their destitution must necessarily leave them. Shall I mention now the relation of optics to the eye?—pneumatics to the lungs?—or hydraulics to the circulation, or to the movements of the fluids in general? Physical man is formed in reference, in fact, to all of these laws; they rule, in common with the vital, his organization; and he who knows most of the one, will find it easiest to know most of the other.

The study of the organic laws includes the physical. Organised beings are two-fold: vegetables and animals. Animals are also two-fold: the purely animal, and the moral and intellectual. They are all allied in composition and structure. All are derived from pre-existent beings, subsist on food, grow, mature, deteriorate, and die. Each has a constitution, of original inheritance, and manifests properties which are characteristic and proper. The laws controlling these manifestations, are as determinate as those which rule over the physical. They exist, not as substitutes, but super-additions, or co-essentials, to the physical laws. They also modify and control them, and give rise at all times to uniform results. They justify the expectation that all the future will also be like all the past. These uniform results constitute the general facts of the philosophy of organization, and are equally as knowable as the general facts of physics. They are, however, more complicated, and for that reason, require in our researches after them, a more cautious analysis: they need to be more frequently examined, tried under a greater variety of circumstances, and circumspectly re-

gistered. The phenomena which they originate are altogether new. We call them vital. As a principle, vitality is exerted in the generation of bodies of a definite form, structure, composition, and duration ; in the regulation of the supply of food ; in obviating difficulties ; repairing injuries ; and reproducing. For this purpose it requires the existence of certain conditions ; such as the parental relation, and the presence of caloric, moisture, air, and nutriment. The organic phenomena differ not only from the physical, but also vary among themselves. Distinctions as to composition, action, structure, and the like, do not happen from chance, but have a law to themselves which it will be a part of our especial office hereafter to contemplate. These considerations conduct our inquiries, necessarily, from man to other animals, and from animals to vegetables, and foreshadow the extent of those into which we are unavoidably to engage. Herein we encroach upon comparative anatomy, natural history, and botany, and incur the obligation of still further aiding individual observation by universal experience. For if knowledge cannot be adequately cultivated, perfected, or enjoyed, by a few, in physical pursuits, how can it be in that which relates to organical ? As knowledge increases in comprehensiveness and complexity, contributory power becomes more and more diffusive and diffused. The mass of it is proportionally accumulated, but the weight of individual exertion is lessened : in the work of bare accumulation, what each can accomplish, is comparatively but little. Let empiricism then boast itself as it may, of its short cuts to knowledge, or pride itself of its mysteries : it is in reasoning upon the tributary researches of ages, analysing experiences, and deducing general facts, general truths, or general principles, that

the power and the supremacy of our immortal parts are displayed, knowledge is exalted, and art assumes the omnipotency, which confers upon it the title and the dignity of being scientific. It is the very nature of truth to be social, and of knowledge to seek to correct and perfect itself, by the refining agency of the many. And with the physiologist as with the natural philosopher, the chief end of science is the formation, or the discovery, of principles, not phenomena—laws, not insulated, particular, independent facts. Any one may accumulate—but it is the philosopher and man of science alone, who can reduce that accumulation to order, and render it available to the present and future generations.

The study of the mental laws, is necessary to complete the knowledge of the organic and physical. These are to be found in contemplating the economy of man. Would you know their nature, or their effects?—Ask the historian of his race—the moralist, the theologian, the logician, metaphysician, and every being who reasons, or who thinks. They separate animal from other organic natures, and in a peculiar manner distinguish moral and intellectual existences from brutes. Their operations in rational beings, constitute the history of our species; its sensual, social, intellectual, moral, and religious relations; and are manifested in all the events and changes man has effected on the face of the earth,—his inventions and discoveries, origin and progress of the arts and sciences,—the supremacy, in fact, which rightfully confers upon him the prerogative as well as title of “Lord of the lower creation.” The intelligent principle, in common with all other objects of creative power, has received from the hands of omniscience, a definite constitution; it exists

amidst alliances of external nature, which are fixed and determinate; and is closely connected, by relations of co-existence and co-operation, with the world of matter. Its properties or powers are, therefore, not results of chance, but of laws which are original and unvarying. They differ, however, from the organic and physical, in this, that they are by turns both means and objects of meditation. The mind acts in conformity with these laws, upon itself, in the study of itself. They interest us, for that reason, in a double relation: as objects of knowledge—and instruments of attaining knowledge, or arriving at truth. In the former relation, they connect themselves with the study of the structure and functions of the brain and nervous system; in the latter, they affect us as rational inquirers. Whether we regard them, therefore, in one light or the other, opposition to their authority is equally to be deprecated. If it be no easy task to pursue nature, or to reason right, in the departments of philosophy which are simpler, and which admit of certainty and exactitude, how much more difficult must it be in those in which the history of phenomena have been the history, chiefly of opinions, imperfectly ascertained facts, and unfounded speculations? What has been said of physical and organic knowledge applies consequently with still greater force to physical. Their resources and advantages differ in degree only, and not in kind. Both are alike dependent for cultivation, not upon individual research alone, but upon the co-operation of the many. In passing through the intellectual laboratory of the millions, knowledge, of whatever nature, not only receives accession, but is purified. Indeed, as already intimated, this is the appointed means by which it seeks to purify itself. It disdains concealment in the bosom of the

few, aiming to become accessible to all. It courts examination more and more, and would be more and more developed in its consequences, and moulded by the progressive and ever-varying agencies of mankind. It would have access to all, and avail itself of all modes and of all processes, with a view to improve these upon scientific or rational principles.

The laws of thought, as objects of human philosophy, have been pursued by two classes of inquirers—the physiologists and metaphysicians. The bane of both has been exclusiveness. One has too much reliance upon the scalpel and the glass; the other upon the testimony of consciousness. The philosophy of human nature requires for its completion, that their labours should be united. The physiologist must be more of the metaphysician, the metaphysician more of the physiologist. Each must contemplate, and consider, more than he has hitherto done, the laws of instinct and of thought, as they are manifested in language, and action, natural and artificial, human and brutal. In the order of individual development, man is, mentally as well as bodily, a progressively formed being; and as respects the former, this is equally true of his race. He is ever aiming, and tending, to perfection. He is by nature first a sensual, and then an intellectual and moral being. This is a truth equally declared by the history of his generations, as by that of the particular branch of philosophy which we are now considering. Sensual in the last, psychology is but just merging into intellectuality in the present age. So true is this, that the aphorism which was founded upon it—that there is no certainty but in sensible facts, no reality but in the science of physics—can hardly be said as yet to be generally discredited. A new light, nevertheless, be-

gins at length to dawn upon the vulgar as well as the intelligent; and with the progress of thought, men in general, as well as the philosopher, are beginning to perceive that the facts of outward nature are not the only realities that exist, nor outward observation the only avenue to truth. A growing conviction is creeping over them, that there are others unrevealed to sense, which eye hath not seen, nor ear heard, nor which are disclosed either to smell, taste, or touch, but which can only be made to reveal themselves to perceptions that are inward. Than these—our internal experiences, perceptions, or feelings—no conviction can be stronger, no conceptions or ideas clearer, more determinate, or incontestable. Though human nature be one, therefore,—though the intelligent principle, which we call I, be single,—its modes of perception are twofold. By one it views external objects, by the other it views itself. Knowledge reaches it by two channels. Two worlds present themselves for contemplation: two sets of laws for generalization or study. Can either be said to be less attainable, or of higher authority, than the other? Fields they are of humanity, in both of which it is our duty not less than our interest and our happiness, to labour. If success has thus far crowned our efforts more in the one than in the other, the reason of this may be explained by what has been already said: outward observation has been earlier and longer and more highly cultivated than inward. The sensual man came first into being, the spiritual succeeded him. The possibility, and the power, of improving, however, remain to us. We want only to make the inward world the subject of habitual and methodical study, and our success in the end is no less sure than in the outward. What to the mass of man-

kind appears as crude and indistinct phenomena, assumes by repeated effort, order, and greater exactitude as well as distinctness. For, let it be remarked, the art, (shall I call it?) of philosophizing, here, as in the two preceding divisions of our discourse, consists not alone in accumulation, but in methodising likewise. It is not single, independent, isolated facts, that the mental philosopher is in search of; but, in a more especial manner, that which is general, constant, regular. And in the completion of this task, a reliance upon fortuitous results can effect him nothing. Inquiry must be methodical. The conditions of reason and experience must be complied with. The *how* as well as the *what*, must be pre-conceived or pre-understood. He must abide by the *code*, which the light of nature, not less than the law of intellection, have shown to be practicable and profitable.

The laws, physical, organic, and mental, are, as we have said, our friends or our foes, according as we obey or rightfully employ them, or as we misuse or set ourselves up in opposition to them. To their infringement do we owe the origin of natural as well as moral evil—the occasion of pain, cause of distress, and production of diseases, no less than the corruptions of the heart or errors of the understanding, which lead to calamity or loss, disturb the peace, impair the happiness, or deteriorate the perfection, of mankind. We are equally indebted too, to our conformity to their requisitions, for whatever advantages may accrue to us in our use of, and reliance upon, the curative, remedial, re-constructive, re-organizing, or re-productive agencies, which nature may have placed at our disposal. Success as well as progress, in any of the arts or occupations of life, have ever been, accordingly, proportional

to our knowledge of the use and application of these. Whether the object be to remedy natural or moral evil, human ability or human power, necessarily conforms itself to the comprehensiveness, exactitude, or extent, of human knowledge. Prescience is a term which has no place in the scientific vocabulary. Medical science, accordingly, has as already intimated, been whatever the sciences in general have been. It grows with their growth and strengthens with their strength; and is either exalted or degraded as these are elevated or debased. To this is to be attributed the multitudinous revolutions which medical theories have so endlessly undergone in times that are past, and are yet destined to undergo in times that are to come.

On this depended the hypothesis of Heroditus, who overthrew his predecessors, and was in turn overthrown by Hippocrates: the disdain of Asclepiades, for both, whose corpuscular philosophy was alike disdained; and the rise of the Pneumatics, to whom the air was the seat of life, and the cause of disease, its aberrations in the vessels. Hence too, the imaginary assumptions of Galen, who saw it, in certain crises, powers of nature, faculties, and combinations of the elements, such as dryness, humidity, heat and cold. Now, is the reign of the Arabs, and we have certain abstractions, and the formulæ of Aristotle; and now of the Alchemysts, who cast the dreams of the Greeks as well as of the Arabians into oblivion. In one advance it is Cartesian; in another Leibnitzian; and in another Newtonian. According to the Chemists, the human body is a laboratory; its organs are alembics, stills, matrasses; and its functions, precipitations, fermentations, &c. The acid and the alkali, consequently, are in constant opposition to each other. The Geometri-

cian, on the contrary, sees nothing but the diameters of vessels, their curvatures and angles, action and reaction of the solids and fluids, and the ratios of resistance. He is, consequently, ready with his calculus, and prepared by means of Algebra, to give a perfect solution of the phenomena of thought and organization. The Natural Philosopher, however, cannot do without the aid of attraction, cohesion, adhesion, and the laws, indeed, which prevail in physics; nor the more purely Mechanician, without the requisitions of pulleys, levers, fulcrums, tubes, valves, pistons, &c. To the eye of the Animist, these are inadequate causes, it being necessary according to the theory of Stahl, to concede to the origin of vital action, intelligence, choice, and deliberation. Then comes the epitome of Boerhaave, endeavouring to reconcile the conflicting elements of the past, and to reduce their incongruities to order. Then the Simi-animists, modifying the conceptions of Stahl; and the school of Montpellier, with the development of the laws of susceptibility. Last of all, appear the Solidists, eventuating in the Electricism of Cullen; and the controversies of the present day, in which the dispute lies, between the sensualism inspired by the philosophy of Locke, Condillac, Cabanis and DuTracy, on the one hand, and the spiritualism inspired by that of Reid, Stuart, Cousin, and Jouffroy, on the other.

It thus appears, from the general drift or tenor of our remarks, that there are two classes of beings, two classes of properties, two classes of sciences, two classes of facts, which are equally real; two modes of observation which are equally possible; as well as two authorities in matters of fact which are equally incontestible; and that certitude, consequently, is equally at-

tainable in all. It also appears, that the universal teacher, in all these instances—the great and ultimate source of all our knowledge as well as of all our improvement—is experience: not, however, the experience of one individual, or of one generation, which often varies, and is contradictory to itself, but of the whole human race, and all ages, which has been either extemporaneously spoken, recorded by tradition, or accumulated in books.

But though the objects vary, and their properties vary, the enquiring mind is essentially one, and the laws which regulate and direct it are identical. These do not vary with the objects, properties, causes, or sciences. The laws of inquiry, or the established conditions of human research,—the principles of philosophical analysis, and synthesis—are not applicable to one class of phenomena, relations, or causes only; but are universal, and equally adapted to them all; and the mode of reasoning, or of philosophising, which would be true or false of either, would be true or false, as it respects the whole.

The application of these truths to medicine, will be amply elucidated in the course of inquiries which are to engage us during the present and ensuing season. We shall then have an opportunity of seeing, in detail, the force of the views which have been advanced. We shall more especially see that the field of facts, is greatly diversified and immense; and that it cannot be encompassed in any definite period of time, by any number of inquirers, large or small. For its complete exploration, it requires not only the united industry of numerous seekers, but long and indefinite lapses of duration. Nor is it from the merely passive employment of observation and experience that we are to look

for, or anticipate, important results, or expect any increase of its usefulness.

The facts, the realities, the everlasting truths, or principles of a science, are not thus easily yielded up at our desires. The one must be active, energetic, constant, the other absolutely experimental. It will not do to crowd our heads, as an eminent Metaphysician remarks, in reference to another department of philosophy, with desiderata, which remain to be solved, or to fill them with questions which we are desirous of explaining hastily, and according to a particular manner. Nature herself is never in a hurry, and always does things decently and in proper order. She never suffers herself to be forced in any of her modes of procedure, or operations. She requires of us patience—that we should be content to listen to her, in her own way, and in her own time. We cannot, for the sake of proving an opinion, or gratifying an unphilosophical impatience, extort or extract from her, solutions which she does not, of her own will, warrant. We must submit unreservedly and unqualifically, to the terms which she proposes. We must observe and experiment, both in the manner which she has appointed, and according to the conditions in which she has consented to answer us. In the facts which she presents us, we must see nothing but what exists. There must be neither omission nor addition; and we must draw from these no inductions but what she is willing to accord.

In our endeavour to unfold to you the facts and principles, and doctrines, which are hereafter to constitute the chief objects of your study, we shall aim rigorously to follow the rules which we have thus attempted at the onset of our labours to press upon your consideration or attention. We know, full well, the invali-

dation to which every philosophical theorem or problem is exposed, and more especially those which interest us as medical inquirers or practitioners, by the neglect of the minutest circumstance ; and are deeply persuaded of the truth, that the science itself can never escape from its infancy, or rise above the prejudices or caprices of opinion which retard its progress, or weigh it down, but by adherence to the rules and formulas of reasoning, which have, in latter years, so successfully conducted the labours of the natural, (and shall I add?) mental philosopher. For these reasons, we desire to teach nothing for fact, which cannot, naturally, sustain itself as such ; still less, to deduce consequences which these will not legitimately maintain. We protest too, against all exclusiveness, as the bane of philosophy in general. We look upon this spirit, as it relates to the discovery of truth, as the intellectual Upas, which suffers no plant of genius or industry to vegetate or flourish within the influence of its pestilential atmosphere. We declare for Eclecticism, which is of the spirit of the Philosophy of the nineteenth century ; and has happily come to rule in Medicine as well as in Physics and Morals. Knowing that each system exists only by the share of truth which it contains, and that neither of them is in itself perfect or complete, we yield an unqualified acquiescence or assent to none in toto, but adopt such parts of all as seem to us to carry with them the sanction of imperishability. We declare, in advance, neither for Rush or Brown, Cullen or Clutterbuck, Andral or Broussais, "Paul or Apolos ;" but preserving our independence, as reasonable men and Eclectics, we go for truth, wherever it is to be found, and against error, under whatever name it may be disguised, or under whatever banner it may array it-

self in the combat for supremacy. We attach ourselves to no school, no sect, no party: and in claiming for ourselves the right, and proceeding to exercise it in judging of the opinions of our contemporaries or predecessors, we shall, disregarding the authority of names, origin, or antiquity, strive to retain and promulgate such, and such only, as are in conformity with the laws of reason and reality. This alone is the system to which we are willing to acknowledge our fealty or adherence,—a system which, under a consciousness of human infirmity, and a persuasion of the reality of progress, believes every theory to be necessarily true, and necessarily false; and in a spirit of universal enlightenment and tolerance, would visit every region, and consult the records of every age, to glean from observation and experience, results for future application or use. Partial truth we expect to meet with everywhere—complete truth, nowhere.
